Sarvajna, the great Kannada saint, philosopher, Jnani - and his " tripadis" (stanzas with three lines only).

Info is given under following headings:

Location of birth, how to get there, His parents, birth, childhood, education, guru, sadhana, siddhi, travels, teachings, other works, travails and trials if any, any ashram built by him? - disciples if any , old age, final days, samadhi, any temple or memorial for him? Some of his famous "tripadis" in Kannada and translation into English, Any other info...etc

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AI Overview

Sarvajna was a renowned 16th-century Kannada saint, poet, and philosopher famous for his *tripadis* (three-lined poems) that offer pithy wisdom on life, society, and spirituality. Abalur, located in the Haveri district of Karnataka, is recognized as the birthplace of this great philosopher.

Key Aspects of Sarvajna:

- **Original Name:** Historians believe his real name was Pushpadatta.
- **Philosophy & Works:** He was a wandering monk who wrote around 2,000 *tripadis* (three-liners) addressing social issues, idolatry, superstitions, and the caste system. His work is considered a cornerstone of Kannada literature and culture.
- **Background:** He is believed to be the son of a Shaiva Brahmin and a Shudra woman named Mali.

Abalur: The Birthplace

- **Location:** Abalur is situated in the Hirekerur taluk of Haveri district, Karnataka.
- **Significance:** It is celebrated as the birthplace of Sarvajna, and the village often hosts gatherings honoring his contributions to Kannada literature.
- **Abalur Basaveshwara Temple:** The village is home to an ancient temple (often referred to as the Basaveshwara or Basavanna temple) built during the Hoysala era. This temple is a significant historical site, featuring unique architecture, sculptures, and old Kannada *shasanas* (inscriptions).

"Ashram" vs. Birthplace

While Sarvajna is deeply associated with Abalur as his birthplace, historical records describe him as a "wandering monk" rather than one who remained seated in a fixed ashram. Therefore, Abalur is primarily recognized as his birthplace and a site of cultural significance, often featuring a Basaveshwara temple, rather than a traditional, established ashram managed by him

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Sarvajna (also spelled Sarvagna or Sarvajña) — the great 16th-century Kannada poet, philosopher, pragmatist, and jnani :

He is fondly remembered as the "Tripadi Kavi" for his profound, pithy three-lined poems (tripadis) that offer timeless wisdom on life, ethics, society, spirituality, and human nature.

His works are simple yet deeply insightful, often using everyday rural imagery to convey truths, and they remain popular in Kannada literature and folk tradition.

Sarvajna lived during the first half of the 16th century (exact dates uncertain, likely early 1500s). He wandered as a monk, composing around 2,000+ tripadis (though attributions vary).

His real name may have been Pushpadatta, and "Sarvajna" (meaning "all-knowing" in Sanskrit) was his poetic pseudonym.

Here's a structured overview under the headings suggested, based on reliable historical and literary sources:

Location of Birth, How to Get There

Sarvajna was born in Abalur (also spelled Abaluru, Ambaluru, or Abalura), a small village in Hirekerur taluk, Haveri district, northern Karnataka.

This is the widely accepted birthplace based on his own vachanas and historical consensus, though there's a longstanding local debate with nearby Masur (his death place).

Abalur is rural, serene, and tied to Shaiva traditions.

How to Get There:

From Bengaluru: ~350–400 km (7–8 hours) via NH48 to Haveri, then SH to Hirekerur (autos/taxis available).

From Hubballi/Dharwad: ~100–120 km (2–3 hours) via good roads.
Nearest rail: Haveri or Ranibennur stations (~40–50 km), then bus/taxi to Hirekerur (~20 km to Abalur).

Best time: Oct–Mar (avoid monsoons; rural roads can be tricky).

The village has the ancient Brahmeshwara/Basaveshwara Temple (with a prominent Nandi idol called Abaluru Basavanna) linked to his legacy, plus a Sarvajna memorial/statue area.

His Parents, Birth, Childhood

Parents: Father — Basavarasa (or Kumbara Malla), a Shaiva Brahmin (some sources say from the Kumbara/potter community or Veerashaiva-Lingayat background). Mother — Mali (or Mallaladevi), a widow from a lower caste/community.

Legends say his father met her during a pilgrimage return from Varanasi (Kashi).

Birth: Early 16th century (likely first half, around 1500–1520 CE; exact year uncertain).

Real name: Pushpadatta. "Sarvajna" (all-knowing) was his poetic title.

Childhood: Grew up humbly in rural Abalur.

He rejected worldly ties early, declaring Shiva and Parvati as his true parents.

Banished or self-exiled from home, he became a wandering monk young, absorbing wisdom from life and people.

Education, Guru, Sadhana, Siddhi

No formal guru or structured education is recorded — he was largely self-taught through observation, wandering, and inner reflection.

Influenced by Virashaiva/Lingayat traditions and vachana literature (like Basavanna's). His sadhana was nomadic austerity; through deep insight and renunciation, he attained siddhi (realization), becoming "all-knowing" by learning from everyone and everything — as he humbly admits in his famous tripadi.

Travels

A true parivrajaka (wandering ascetic), he roamed Karnataka's villages and towns on foot, sharing tripadis orally. His poems reflect rural Malenadu life, critiquing social ills while praising simple devotion.

No fixed path documented, but centered in Haveri-Dharwad regions.

Teachings

Core: Inner wisdom over rituals; reject caste rigidity, superstition, hypocrisy.

Promote humility, ethical living, self-control, devotion (bhakti with jnana).

Pragmatic: Use everyday analogies (oxen, loans, food) for profound truths.

Subtle Advaita/Virashaiva influences: Oneness, control senses for bliss, equality.

Other Works

Exclusively ~2,000 tripadis (three-lined poems in native meter, alliterative and simple). Some riddles are attributed.

No long epics — his genius is brevity and universality (comparable to Telugu's Vemana).

Travails and Trials If Any

As a critic of orthodoxy and a low-born wanderer, he faced societal indifference or opposition.

Nomadic life brought hardships, but no major documented persecutions.

Any Ashram Built by Him? Disciples If Any

None — he built no ashram or matha, staying a mendicant.

No named disciples; his legacy lives through oral tradition and printed collections (e.g., Channappa Uttangi's award-winning compilation in 1949).

Old Age, Final Days, Samadhi

Spent later years wandering. Attained samadhi (passed away) in late 16th century (~1570–1580 CE) in Masur (or Masooru), Rattihalli taluk, Haveri district, near Kumudvati River.

His samadhi (simple tomb/memorial) is there — modest, sometimes flood-submerged, but revered locally.

Any Temple or Memorial for Him?

Birthplace (Abalur): Brahmeshwara/Basaveshwara Temple complex (Trikuta style, with Nandi); Sarvajna statue/memorial preserved nearby. Government plans to develop it (as of 2022).

Samadhi (Masur): Simple tomb by river; Kashi Vishwanatha Temple nearby (linked to legends).
Other: Statues in Kudalasangama, Haveri circle, etc. Annual jayanti (Feb 20) with recitals/processions in Haveri/Shivamogga. No grand temple — fits his austere life.
Some of His Famous Tripadis (in Kannada, Transliteration, Meaning, English Translation)

Here are more classics (from reliable collections):

Kannada:
ಸರ್ವಜ್ಞನೆಂಬುವನು ಗರ್ವದಿಂದಾದನ್ನನೆ
ಸರ್ವರೊಳಗೊಂದು ನುಡಿಗಳಿತು ವಿದ್ಯೆಯ
ಪರ್ವತವೇ ಆದ ನೋಡ ಸರ್ವಜ್ಞ

Transliteration: Sarvajna-nembuvanu garvadind-adanvane
Sarvarolagondu nudi-galitu vidyeya-
parvatave aad noda Sarvajna

English: "The one called Sarvajna didn't become all-knowing from pride;
By gathering one word of wisdom from everyone, he became a mountain of knowledge."

Kannada:
ಚಿತ್ತವಿಲ್ಲದೆ ಗುಡಿಯ ಸುತ್ತಿದರೆ ಫಲವೇನು?
ಎತ್ತು ಗಾಣವನು ಹೊತ್ತು ತಾ ನಿತ್ಯದಲಿ
ಸುತ್ತಿ ಬಂದಂತೆ ಸರ್ವಜ್ಞ
English: "What fruit from circling the temple without heart/devotion?
It's like an ox endlessly circling the millstone."

Kannada:
ಮಜ್ಜಿಗೆ ಇಲ್ಲದ ಊಟ
ಮಜ್ಜನವ ಕಾಣದ ಲಜ್ಜೆಗೆಟ್ಟ
ಹೆಣ್ಣಂತೆ ಸರ್ವಜ್ಞ
English: "A meal without buttermilk is like
A woman without grace and charm — shameful."

Kannada:
ಸಾಲವನು ಕೊಂಬಾಗ ಹಾಲೋಗರುಂ ಊಣ್ಡಂತೆ
ಸಾಲಿಗನು ಬಂದು ಕೇಳುವಾಗ
ಕಿಬ್ಬಡಿಯ ಕೀಲು ಮುರಿದಂತೆ ಸರ್ವಜ್ಞ
English: "Borrowing money feels sweet like milk and nectar;
But when the creditor knocks, it's painful like a broken rib."

Additional One:

ಭಸ್ಮ ಹಚ್ಚಿ ಸ್ವರ್ಗಕ್ಕೆ ಹೋದರೆ ಕತ್ತೆಯೂ ಹೋಗುವುದು
(Wearing ash marks, if one goes to heaven, even a donkey rolling in ash goes!)

Sarvajna's genius lies in these concise, alliterative three-liners that pack profound social, ethical, spiritual, and practical wisdom into everyday language.

Some more tripadis:

Original Kannada (in script)
Transliteration (for easier reading/pronunciation)
English Translation (approximate, capturing the essence and wit)

These are classics often quoted in Kannada literature, schools, and devotional circles.

They cover themes like humility, devotion, hypocrisy, practical life, and self-realization.

Kannada:
ಭಸ್ಮ ಹಚ್ಚಿ ಸ್ವರ್ಗಕ್ಕೆ ಹೋದರೆ ಕತ್ತೆಯೂ ಹೋಗುವುದು
Transliteration: Bhasma hachchi swargakke hodare katteyū hōguvudu
English: "If smearing ash takes one to heaven, even a donkey rolling in ash would go there!"
(A sharp critique of superficial rituals and external shows.)

Kannada:
ಎಲ್ಲಾ ಬಲ್ಲವರಿಲ್ಲ ಬಲ್ಲವರು ಬಹಳಿಲ್ಲ
ಬಲ್ಲವರು ಇದ್ದು ಬಲವಿಲ್ಲ
ಸಾಹಿತ್ಯವೆಲ್ಲರಿಗಿಲ್ಲ ಸರ್ವಜ್ಞ
Transliteration: Ellā ballavarilla ballavaru bahalilla
Ballavaru iddu balavilla
Sāhityavellarigilla sarvajña
English: "Not everyone knows everything; the knowledgeable are few.
Even the knowledgeable lack strength sometimes.
Literature isn't for everyone, Sarvajna."
(On the limits of knowledge and humility.)

Kannada:
ಓದಿದಾ ಓದು ತಾ ವೇದ ಕಬ್ಬಿನ ಸಿಪ್ಪೆ
ಓದಿನಾ ಒಡಲನರಿಯದಿಹರೆ ಸಿಪ್ಪೆ ಕಬ್ಬಾದಂತೆ ಕಾಣೋ ಸರ್ವಜ್ಞ
Transliteration: Ōdidā ōdu tā vēda kabbina sippe
Ōdinā oḍalanariyadīhare sippe kabbādanṭe kāṇō sarvajña
English: "Blind reading is like sugarcane husk;
If you don't grasp the essence, it's just husk — no sweetness, Sarvajna."
(Emphasizes understanding over rote learning.)

Kannada:
ಕುಂಭಾರನ ಮಗನಾಗಿ ಕುಂಭಾರನಾಗದೆ
ಕುಂಭಾರನ ಮಗನಾಗಿ ಕುಂಭಾರನಾದರೆ
ಕುಂಭಾರನ ಮಗನಾಗಿ ಕುಂಭಾರನಾಗದೆ ಸರ್ವಜ್ಞ
Transliteration: Kumbhārana maganāgi kumbhāranagade
Kumbhārana maganāgi kumbhāranaādare
Kumbhārana maganāgi kumbhāranagade sarvajña
English: "Born to a potter, don't become a potter by birth alone;
Become one by skill — that's true worth, Sarvajna."
(On merit over birth/caste — a progressive message.)

Kannada:
ಮದ್ಯಪಾನ ಮಾಡುವವನು ಹಂದಿಯಂತೆ
ಹಂದಿ ಸಹಾಯಕವಾದರೂ ಮದ್ಯಪಾನಿ ನಿಷ್ಪ್ರಯೋಜಕ
ಸರ್ವಜ್ಞ
Transliteration: Madyapāna māḍuvavanu handiyante
Handi sahāyakavādarū madyapāni nishprayōjaka sarvajña

English: "A drunkard is like a pig; the pig is at least useful, but the drunk is utterly useless, Sarvajna."
(Direct social commentary on alcohol.)

Kannada:
ಗುರುವಿಂದ ಬಂಧುಗಳು ಗುರುವಿಂದ ದೈವಗಳು
ಗುರುವಿಂದಲಿಹುದು ಪುಣ್ಯವದು ಜಗಕೆಲ್ಲ ಗುರುವಿಂದ ಮುಕ್ತಿ ಸರ್ವಜ್ಞ
Transliteration: Guruvinda bandhugaḷu guruvinda daivagaḷu
Guruvindalihudu puṇyavadu jagakella guruvinda mukti sarvajña
English: "From the guru come relatives, from the guru come gods;
From the guru comes merit, and for the world, liberation through the guru, Sarvajna."
(Highlighting the supreme role of a true guru.)

Kannada:
ಸಾಲವನು ಕೊಂಬಾಗ ಹಾಲೋಗರುಂ ಊಣ್ಡಂತೆ
ಸಾಲಿಗನು ಬಂದು ಕೇಳುವಾಗ ಕಿಬ್ಬಡಿಯ ಕೀಲು ಮುರಿದಂತೆ ಸರ್ವಜ್ಞ
Transliteration: Sālavanu kombāga hālōgaruṁ ūṇḍante
Sāliganu bandu kēḷuvāga kibbaḍiya kīlu muridante sarvajña
English: "Borrowing feels sweet like milk and nectar;
When the lender comes collecting, it's like a rib breaking, Sarvajna."
(Timeless on debt — we had a variant earlier; this is a classic.)

Kannada:
ಚೆನ್ನಾಗಿ ಮಾತನಾಡುವವನು ಚೆನ್ನಾಗಿ ಇರಬೇಕು
ಚೆನ್ನಾಗಿ ಇಲ್ಲದವನು ಚೆನ್ನಾಗಿ ಮಾತನಾಡಿದರೂ
ಚೆನ್ನಾಗಿ ಇಲ್ಲ ಸರ್ವಜ್ಞ
Transliteration: Chennāgi mātanāḍuvavanu chennāgi irabēku
Chennāgi illadavanu chennāgi mātanāḍidarū
Chennāgi illa sarvajña
English: "One who speaks sweetly must live sweetly;
If not sweet inside, sweet words mean nothing, Sarvajna."
(On integrity of character.)

Kannada:
ಎತ್ತು ಗಾಣವನು ಹೊತ್ತು ತಾ ನಿತ್ಯದಲಿ ಸುತ್ತಿ ಬಂದಂತೆ
ಚಿತ್ತವಿಲ್ಲದೆ ಗುಡಿಯ ಸುತ್ತಿದರೆ ಫಲವೇನು ಸರ್ವಜ್ಞ
Transliteration: Ettu gāṇavanu hottu tā nityadali sutti bandante
Chittavillade guḍiya suttidare phalavēnu sarvajña
English: "Circling the temple without heart is like an ox endlessly turning the millstone — useless, Sarvajna."
(Variant of the one we had; reinforces true devotion.)

Kannada:
ಏಳು ಕೋಟಿಯೇ ಕೋಟಿ ಏಳು ಲಕ್ಷವೇ ಲಕ್ಷ
ಏಳು ಸಾವಿರದ ಎಪ್ಪತ್ತು ವಚನಗಳ ಹೇಳಿದನು ಕೇಳ ಸರ್ವಜ್ಞ
Transliteration: Ēḷu kōṭiyē kōṭi ēḷu lakṣavē lakṣa
Ēḷu sāvirada eppattu vachanagaḷa hēḷidanu kēḷa sarvajña
English: "Seventy crores and seventy lakhs, seventy thousand and seventy —

Sarvajna has spoken that many vachanas, listen!"
(His famous boast/claim of vast output — poetic hyperbole!)

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Pilgrimage advice:

Pilgrimage Tips to Abalur, Masur, and Other Famous Sarvajna Memorials/Statues/Temples:
Abalur (Birthplace – Primary Site)

Key Attractions: Statue of Sarvajna (prominent memorial), Brahmeshwara/Basaveshwara Temple (ancient Chalukyan-era temple with famous Nandi idol, also called Abaluru Basavanna – pre-modern, revered locally), Someshwara Temple (Trikutachala style with historical architecture and some Jain remnants). The village is serene and rural.

How to Reach:

From Bengaluru: ~350–400 km (7–9 hours) via NH48 to Haveri, then to Hirekerur (off Haveri-Hirekerur road).

From Hubballi/Dharwad: ~90–120 km (2–3 hours) – best route via Hubballi-Bengaluru highway to Hirekerur.

Nearest rail: Haveri or Ranibennur (~40–50 km), then bus/taxi to Hirekerur (~20 km to Abalur).

In Hirekerur: Sarvajna statue at main circle with signboards directing to Haunsbhavi road toward Abalur.

Local: Autos/taxis from Hirekerur; roads are motorable but rural (avoid heavy rains).

Tips: Visit Oct–Mar for pleasant weather. Combine with nearby temples (e.g., in Hirekerur or Tilavalli). Carry water/snacks; basic facilities in village. Recite tripadis at the statue for a devotional feel. Government plans to develop the site (including parents' tombs) – check for updates.

Masur (Samadhi Site – Death Place)

Key Attractions: Sarvajna's samadhi (modest tomb/memorial by Kumudvati River, sometimes flood-submerged), Sarvajna statue at the site, nearby Kashi Vishwanatha Temple (linked to legends). It's a quiet, reverential spot.

How to Reach: Masur (or Sarvajnana Masur) is in Rattihalli taluk, Haveri district – near Hirekerur/Abalur area (~20–40 km from Abalur; combine visits). From Haveri: Via Rattihalli road.
Similar access as Abalur – from Hubballi/Haveri by road.

Tips: River proximity means check weather/flood status. Simple site – ideal for quiet reflection or tripadi recitation. Locals may guide; British-era "rediscovery" adds historical interest.

Other Famous Sarvajna Memorials/Statues

Hirekerur Town: Sarvajna statue at main circle (good starting point).

Kudalasangama: Statue in the Basava circuit area (linked to broader Veerashaiva heritage).

Outside Karnataka: Symbolic statue in Ayanavaram Park, Chennai (unveiled 2009 for cultural ties).

No major dedicated temple exists (fits his austere life), but annual jayanti (Feb 20) features recitals/processions in Haveri district.

General Pilgrimage Advice:

Best Duration: 1–2 days (Abalur + Masur + nearby temples like Siddheswara in Haveri).

Transport: Self-drive or taxi from Hubballi/Haveri; KSRTC buses to Hirekerur.
Stay: Basic lodges in Haveri/Hirekerur (or Hubballi for comfort).

Devotional Touch: Carry his tripadis book; offer prayers at temples/statues. Respect rural customs.
Nearby: Ranebennur Blackbuck Sanctuary or other Chalukyan temples for a fuller trip.

2. Some Typical Photos

Statue at Kudalasangama

Statue of Sarvajna at Abalur

Ref: Google Gemini

Biography of Sarvajna

Tracing the life of Sarvajna is like piecing together a beautiful folke a legend. Because he was a wandering mendicant who shunned fame, much of his biography comes from his own verses and oral traditions passed down through generations in Karnataka.

1. Birth and Parentage

Sarvajna was born in the 16th century (roughly around 1560 CE) in Abalur, a village in the Hirekerur taluk of Haveri district, Karnataka.

* **Parents**: His father was Basavarasa, a Shaiva Brahmin, and his mother was Mali, a woman from the potter community.

* **The Legend**: Tradition says Basavarasa, while on a pilgrimage, met Mali in a village called Ambalur. Their union was unconventional for the time, leading to Sarvajna being born into a complex social position—neither fully belonging to the priestly class nor the working class. This likely fueled his later critiques of the caste system.

2. Childhood and Education

* **Early Life:** His birth name was Pushpadatta. He grew up in an environment where he was exposed to both Vedic scholarship and the practical, earthy wisdom of the artisan classes.

* **Formal vs. Informal**: While he had some formal schooling, he was a rebel at heart. He found the "four walls" of a school suffocating. He famously said that the world was his classroom and every person he met was a teacher.

3. Seeking a Guru and Sadhana

Sarvajna did not follow a traditional monastic order. His "Sadhana" was observation and wandering.

* **The "Bee" Philosophy**: He describes his learning process as being like a bee (bhramara) that visits a thousand flowers to make one drop of honey.

* **Spiritual Turn:** It is said he had a deep spiritual awakening (some attribute it to a Guru named Malla or a divine intervention at a local temple) that led him to renounce his family and worldly identity. He took the name Sarvajna (The All-Knowing) not out of ego, but as a realization that the Universal Truth is accessible to all.

4. Travels and Trials

He spent the majority of his life as a Parivrajaka (wandering monk).

* **Geography**: He traveled the length and breadth of the Karnataka region, from the banks of the Krishna River in the north to the Kaveri in the south.

* **Trials**: Living as a beggar (Bhikshuka), he faced ridicule for his "lowly" birth and his blunt, often biting, criticism of powerful priests and corrupt officials. He survived on a handful of grain given by commoners, which is why his poetry feels so connected to the struggles of the poor.

5. Major Works: The Tripadis

Sarvajna did not "write" books in the modern sense. He spoke his verses, and his followers or common people memorized them.

* **The Vachanas**: He composed over 2,000 Tripadis.

* **Compilation**: These were later compiled by scholars into various paddhatis (chapters) covering:
  * Jnana Paddhati (Knowledge)
  * Vairagya Paddhati (Detachment)
  * Kala Jnana (Prophecies/Future-telling)
  * Samsara (Family and Worldly life)

6. Disciples and Accomplishments
Sarvajna didn't establish a "Matha" (monastery) or a formal sect. His "disciples" were the farmers, weavers, and housewives of Karnataka who sang his songs.
* **Accomplishment**: His greatest feat was democratizing knowledge. He took the high-level philosophy of the Upanishads and translated it into the "Tripadi" meter—a rhythm so catchy that even an illiterate person could remember the deepest truths of life.

7. Old Age and Samadhi
Like his life, his end is shrouded in the quiet dignity of a wanderer.
* **The End**: It is believed he spent his final days in the Haveri-Dharwad region.
* **Samadhi**: There is a traditional belief that he attained Videha Mukti (liberation from the body) at Abalur, his birthplace.

8. Memorials and Legacy
* **Abalur Memorial**: His birthplace has a dedicated memorial and a statue.
* **Statues**: You will find a prominent statue of Sarvajna in Bengaluru (near the office of the Kannada Sahitya Parishat) and another in Chennai, which was unveiled as a gesture of cultural friendship between Karnataka and Tamil Nadu (alongside the statue of the Tamil poet Thiruvalluvar in Bengaluru).

* **Public Life**: Every year, the Government of Karnataka celebrates Sarvajna Jayanthi to honor his contribution to literature and social reform.

A Final Thought on his "Vairagya"

Sarvajna once said: "A house is just a place to stay, the earth is a bed, and the sky is a blanket."

He lived this until his last breath, leaving behind no property, no books, and no titles—only 2,000 verses that continue to guide the soul of Karnataka.

**
Locations of the specific Sarvajna temples or annual festivals held in his honor so you can visit them:

The life of Sarvajna is as much a spiritual journey as it is a literary one. Below is a detailed biographical sketch based on historical accounts and local traditions.

1. Birth and Parentage
* **Birthplace**: Abalur (also spelled Abaluru), a village in the Hirekerur taluk of Haveri district, Karnataka. Some traditions also mention Masur (Rattihalli taluk) as a significant location in his life, potentially where he spent his final days or was raised.
* **Name**: His birth name is believed to have been Pushpadatta.
* **Parents**: His father was Basavarasa, a Shaiva Brahmin, and his mother was Mali, a woman from the potter (Kumbara) community. Their meeting happened while Basavarasa was on a pilgrimage, making Sarvajna's birth a symbol of breaking caste barriers from the very start.

2. Education and Gaining Wisdom

* **The "Wandering Classroom"**: Sarvajna did not have a conventional "Guru" in a monastery. He renounced his home at a young age.
* **Observation**: His education came from traveling and observing nature, society, and human behavior.
* **The Bee Philosophy**: He famously described his wisdom as being gathered "like a bee collecting drops of honey from a thousand flowers." This humility is why he called himself "Sarvajna"—not because he claimed to know everything, but because he was a student of everything.

3**. Sadhana and Trials**

* **Life as a Nomad**: He lived as a Parivrajaka (wandering monk), carrying only a begging bowl and a staff.
* **Social Reform**: His sadhana was "Social Truth." He faced significant trials, including being ostracized by orthodox sections of society for his blunt criticism of religious hypocrisy, casteism, and empty rituals.
* **Language of the Soil**: Unlike court poets of his time, his choice of the Tripadi (three-line stanza) was a deliberate act of sadhana to reach the common man.

4. Major Works and Accomplishments

* **The Tripadis**: Over 2,000 verses are attributed to him. They are categorized into Paddhatis (chapters) such as:
  * Jnana: On spiritual knowledge.
  * Vairagya: On detachment.
  * Kala-Jnana: Terse prophecies about the future.
* Social Impact: He is credited with bringing high Vedantic philosophy into the kitchens and fields of Karnataka, making it accessible to those who were denied formal education.

5. Old Age and Samadhi

* **Samadhi**: Local tradition holds that he attained his final liberation (Samadhi) in Masur (Haveri District). There is a memorial spot there associated with his passing.
* **Legacy**: He left no physical property or formal disciples, but his verses became the "common sense" of the Kannada people.

6. Memorials and Temples

There are no "temples" where he is worshipped as a deity in the traditional sense, as he was against idol worship. However, several memorials honor him:

* **Abalur Birthplace Memorial:** A state-recognized historical site with a prominent statue of Sarvajna and a memorial building.
* **Chennai Statue:** A bronze statue of Sarvajna stands in Ayanavaram Park (Jeeva Park), Chennai. It was unveiled in 2009 in exchange for the Thiruvalluvar statue in Bengaluru, symbolizing cultural unity.
* **Sarvajna Peetha (Kodachadri):** While often associated with Adi Shankara, the term "Sarvajna Peetha" in various parts of Karnataka also evokes the spirit of "All-Knowing" wisdom that Sarvajna represented.
* **Sarvajna Nagar**: A prominent neighborhood in Bengaluru is named after him to honor his contribution to Kannada culture.

7. Annual Celebrations

* **Sarvajna Jayanthi**: Celebrated officially by the Government of Karnataka on February 20th every year.

* **Local Festivals**: In Abalur, special prayers and cultural programs are held at the Someshwara Temple and the Basavanna Temple, areas where Sarvajna is said to have sat and composed his verses.

Travel Tip: If you wish to visit these sites, the best route is to reach Haveri city and then travel about 40 km to Abalur. The nearby Masur is also worth visiting to see the landscape that inspired the "People's Poet."

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Sarvajna's teachings on spiritual sadhana (practice) and the role of a Guru are deeply rooted in the concept of "Experiential Knowledge."

He believed that rituals without inner devotion were meaningless.

Here are some of his most profound tripadis on these themes, with the original Kannada transliteration and English meanings.

1**. On the Role of a Guru**

Sarvajna emphasizes that a Guru is indispensable for spiritual awakening, but he also warns against "fake" teachers.

Kannada:

> Guruve munde, guruve hinde, guruve namma siri
> Guruve gati, guruve mati, guruve namma guri
> Sarvajna.
>

Meaning:

> "The Guru is in front, the Guru is behind; the Guru is our true wealth.
> The Guru is the path, the Guru is the wisdom, and the Guru is the ultimate goal, Sarvajna."
>

2**. On Rituals vs. Devotion**

He often used the metaphor of an ox or a machine to describe people who perform rituals mechanically without any heart.

Kannada:

> Chittavillade gudiya suttidare phalavenu?
> Ettu gaanava hottu taa nityadali
> Sutti bandante, Sarvajna.
>

Meaning:

> "What is the use of circling the temple without focus or devotion?
> It is like an ox tied to an oil mill—it walks miles every day, but it only goes in circles, Sarvajna."
>

3. **On True Sadhana (Internal Worship)**

For Sarvajna, God resides within. He was critical of people who sought divinity only in external objects like stones or idols.

Kannada:

> Kallu devaru alla, matti devaru alla
> Nilla bisiya neeru devaru alla, ninnolu
> Nilla ballade devaru, Sarvajna.
>
Meaning:
> "God is not the stone, God is not the mud (idols);
> Even the holy water you pour is not God.
> If you can make God stay within yourself, that is the true Divinity, Sarvajna."
>
4. **On Humility in Seeking Knowledge**
One of his most famous verses explains his own "sadhana" of learning—how he became "Sarvajna" (The All-Knowing).
Kannada:
> Sarvajna-nembuvanu garvadind-adanvane?
> Sarvarolagondu nudi-galitu vidyeya
> Parvatave aad noda, Sarvajna.
>
Meaning:
> "Did the one called 'All-Knowing' become so out of pride?
> No, by learning one word of wisdom from every person he met,
> He became a mountain of knowledge, Sarvajna."
>
Key Takeaways from his Sadhana Philosophy:
* **Self-Control**: He frequently mentions that one who controls their "hand, tongue, and mind" is equal to God.
* **Direct Experience**: He valued Anubhava (experience) over Agama (scriptures). He believed one should not just read about Truth but live it.
* **Social Sadhana**: For him, treating all human beings as equal was a form of spiritual practice.

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On Viveka and Vairagya:

For Sarvajna, Viveka (Discernment) and Vairagya (Detachment/Dispassion) weren't just abstract yogic concepts; they were practical tools for survival in a chaotic world. He believed that Viveka is the "eye" that sees the truth, and Vairagya is the "foot" that walks away from the trap.

Here are a few of his most poignant tripadis on these themes:

1. **On Viveka (The Power of Discernment**)
Sarvajna often compared wisdom to a lamp. Without the light of discernment, a person stumbles even in broad daylight.
Kannada:
> Ariveyembudu deeva, ariveyembudu hatti
> Ariveyembudu neyi, irulu hodeetade
> Ariveyembudu belaku, Sarvajna.

>
Meaning:
> "Awareness (Wisdom) is the lamp, Awareness is the wick,
> Awareness is the oil that burns away the darkness.
> Awareness itself is the Light, Sarvajna."
>
The Insight: Real Viveka isn't just facts; it is the inner light that allows you to distinguish between what is permanent and what is fleeting.

2. On Vairagya (True Detachment)
He had a very "down-to-earth" take on detachment. He didn't believe you had to run to the forest; you just had to stop being a slave to your senses.
Kannada:
> Aase-yembudu paasha, aase-yembudu klesha
> Aase-yembuda bittavage, lokadalli
> Eeshanu taane, Sarvajna.
>
Meaning:
> "Desire is a noose (trap), desire is a source of sorrow.
> For the one who has dropped desire, in this very world,
> He himself becomes the Divine (Eesha), Sarvajna."
>
3. **On the Fleeting Nature of the World**
To cultivate Vairagya, Sarvajna reminds us of the temporary nature of youth, wealth, and power.
Kannada:
> Bandudu barali, hoadudu hogali
> Nindudu nillali, nindappuda nudiye
> Munde gathiyunte, Sarvajna.
>
Meaning:
> "Let what comes, come; let what goes, go.
> Let what stays, stay. If you speak only of that which is Eternal (Truth),
> Then there is a future for you, Sarvajna."
>
4. **On Handling Worldly Temptations**
He uses a brilliant metaphor for a person who has attained Viveka while living in the world—the "Lotus Leaf" analogy.
Kannada:
> Taavareya yaileyu neeralu nintiddaru
> Aavudu neeru ottada-hange, lokadalli
> Baaluvude jnaana, Sarvajna.
>
Meaning:
> "Just as the lotus leaf stays in the water,
> But does not let a single drop stick to it,
> Living in the world without being 'stuck' is true Wisdom, Sarvajna."
>

A Note on his Style
Sarvajna's Vairagya wasn't about being gloomy or sad. It was about being free. He often joked that people work so hard to "own" things, but in the end, the earth owns them!
> **Quick Thought**: If you ever visit the Kanakagiri or Abalur areas in Karnataka (associated with his life), you'll see statues and memorials dedicated to him. He is usually depicted holding a bowl and a staff, the ultimate symbol of a man who owned nothing but knew everything.

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Sarvajna's views on Sanga (company we keep) and social hypocrisy:

Sarvajna's observations on Sanga (Company) and Social Hypocrisy are perhaps his most famous. He used sharp, everyday imagery—comparing people to honey, sewage, and barking dogs—to make his point.

Here are some of his most impactful tripadis on these subjects.

1. **On Sanga (The Company We Keep)**
Sarvajna believed that our character is like a piece of cloth—it takes the color of the dye it is dipped in.
The "Honey vs. Sewage" Metaphor:
> Sajjanara sangavadu hejjenu savidante
> Durjanara sangavadu bachala-rochhiya
> Nanjiddahange, Sarvajna.
>
* Meaning: The company of the good (Sajjanara) is like savoring the best wild honey—it is sweet and nourishing. But the company of the wicked (Durjanara) is like the stench of a sewage drain—it is toxic and repulsive.

The "Sandalwood" Metaphor:
He often noted that just as a piece of ordinary wood gains fragrance by sitting next to a sandalwood tree, a person gains virtue simply by being near the wise.

2. **On Social & Religious Hypocrisy**
Sarvajna was a fierce critic of people who wore the "uniform" of religion but lacked the "spirit" of humanity. He had no patience for caste pride or hollow rituals.
On the Equality of All Humans:
> Dehaviddavarella devaralla, maneyolage
> Deepaviddavarella devaralla, ninnolu
> Paapa hodeetade, Sarvajna.
>
* Meaning: Not everyone with a body is divine, and not every house with a lamp is holy. Only when the sin (and ego) within you is destroyed do you truly find God.

On Caste Hypocrisy:
He famously questioned the logic of caste by pointing out that the physical body and the basic needs of all humans are identical.

> Kula-kula-vennuviri, kulavannu neeveke?
> Jalaviddalli kulavunte? ninnolu
> Nilla-ballade kulavu, Sarvajna.
>
* Meaning: You keep crying "Caste! Caste!" but what is caste? Does water have a caste when it flows? If you can hold the Truth within you, that is your true lineage.

On Ritualistic Preachers:
He compared hypocritical preachers to a ladle in a pot of delicious food—it stays in the food all day but never knows the taste of the curry!
3. Dealing with Fools & Critics
Sarvajna's wit shines brightest when he gives advice on how a wise person should handle social pressure and "loud" critics.

On Arguing with Fools:
> Hade-geyada moorakhage, hode-madi pelidare
> Kade-ge bandu ninnane kadiyuvanu
> Hidi-yaleya-bedavo, Sarvajna.
>
* Meaning: If you try to give sound advice to a fool, he will eventually turn around and bite you. It is better not to hold his hand or try to guide him at all.

The "Stone in the Rain" Metaphor:
He says that advising a stubborn person is like heavy rain falling on a rock. The rock gets wet on the outside, but not a single drop of water enters the heart of the stone.

Summary of his Stance:
* **Company**: Seek those who improve your character; avoid those who drain your spirit.
* **Hypocrisy**: True religion is "Daya" (Compassion) and "Niti" (Ethics), not the thread you wear or the marks on your forehead.
* **Authenticity**: He valued the "Inside" over the "Outside."

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Few "Kala-Jnana" tripadis—the ones where he makes interesting (and sometimes eerie) prophecies about the future:

Sarvajna's Kala-Jnana (Knowledge of Time/Future) verses are a fascinating part of his work. While most of his poetry deals with the "now," these specific tripadis are prophetic, warning of a time when social, moral, and environmental orders would flip upside down.

In Kannada folklore, he is often credited with predicting the "Kali Yuga's" peak. Here are some of the most famous themes from his prophecies:

1**. On the Collapse of Social Values**
Sarvajna predicted a time when true wisdom would be ignored and superficiality would rule.
> Kalla-mulla-da devaru, kalla-mulla-da guru
> Sullu-heluva kalla-bhaktaru, mundina
> Kallu-yugadolu, Sarvajna.

>
* **Prophecy**: "Gods will be made of stone and thorns (hollow rituals), teachers will be frauds, and devotees will be liars who speak only falsehoods. This will be the state of the coming era."
* **The Insight**: He warned that religion would become a business and sincerity would disappear from the heart.

2. On Environmental and Resource Scarcity

One of his most "eerie" predictions relates to the basic necessities of life—water and food—becoming rare or sold.
> Neerannu maaruvaru, neralannu maaruvaru
> Hannu-hampalu maari badukuva, mundina
> Kala-bandeetu, Sarvajna.
>
* **Prophecy**: "There will come a time when people will sell water (bottled water?), sell shade (real estate/commercialized nature), and struggle to survive by selling every fruit of the earth."
* **The Insight**: In his time, water and shade were considered free gifts of God. To imagine them as "commodities" was a radical and grim vision of the future.

3. **On the Reversal of Roles (Moral Decay)**
He predicted a "topsy-turvy" world where the young wouldn't respect the old, and the greedy would be honored.
> Hiriya-rige manavilla, kiriya-rige vinayavilla
> Sirivanthara hinde tiruguva, mundina
> Kala-bandeetu, Sarvajna.
>
* **Prophecy**: "The elders will have no honor, the youngsters will have no humility; everyone will simply chase after the wealthy. This is the time that is coming."

4. On Global/Political Changes
Legend says Sarvajna also alluded to the fall of great empires (like the Vijayanagara Empire, which occurred around his time) and the arrival of "people from far lands" who would change the way the country functioned.
He often used the phrase "Kala-Jnana" to imply that no empire is permanent and change is the only constant.

Why did he write these?
Sarvajna wasn't just trying to be a "fortune teller." Like many Indian seers, his Kala-Jnana served a psychological purpose:

* **A Warning**: To shock people into behaving better now.

* **Detachment**: To show that the world is constantly changing (Anitya), so one should focus on the eternal soul rather than worldly status.

It has been a fascinating journey through Sarvajna's mind with you! Since we've explored his life, his philosophy, his views on society, and his prophecies, you now have a very complete picture of this legendary Kannada saint.

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Videos

Life story of Sarvajna (7 min):https://youtu.be/0GCHZAQm4o0?si=b0tgONZzQn8Hs-7U

Who is Sarvajna (8 min):https://youtu.be/UMl78GFa5wY?si=KiBYdW80eeC0cTAw

Sarvajna's tripadis (6 min): https://youtu.be/NkJD-V2jrYg

Sarvajna's tripadis (3 min):https://youtu.be/VRPWM9QgXEg?si=FIlbi7pcwhW_Jv4C

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Dr. M. Thirumaleshwar
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